

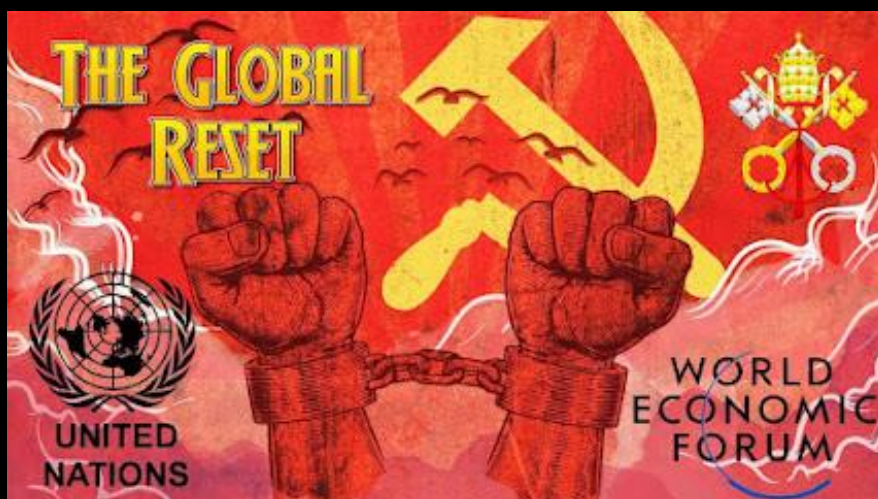
THE “GREAT REFRESH” (FOR FREEDOM)

ANTI-COMMUNISM MANIFESTO

(a public answer against the “Great Reset” of
Globalists by “Satanic Orthodoxy” elite-group
from Greece)



The philosophy of this writing is to give a solution of personal, ethno-racial and religious freedom for everyone, without any “reset” or destruction of the western capitalist model, but with refresh it in the way that will be demonstrated below. In other words, we are not so idiots to sink a ship when we can simply change its captain and go back to the cave age when we can take advantage of existing technology the way we want. So, we are not need a new idea or ideology to achive that, but an ideological synthesis as we will suggest. But first, who are hindering our freedom to live as we want in our place and we need this “refresh” instead of “reset”? Let’s take a closer look for better understanding...



The United Nations and the Origins of "The Great Reset"

About twenty-four hundred years ago, the Greek philosopher Plato came up with the idea constructing the state and society according to an elaborate plan. Plato wanted “wise men” (philosophers) at the helm of the government, but he made it also clear that his kind of state would need a transformation of the humans. In modern times, the promoters of the omnipotent state want to substitute Plato’s philosopher with the expert and create the new man through eugenics, which is now called transhumanism. The United Nations and its various suborganizations play a pivotal role in this project which has reached its present stage in the project of the Agenda 2030 and the Great Reset.

The Struggle for a World Government

The [Great Reset](#) did not come from nowhere. The first modern attempts to create a global institution with a governmental function was launched by the government of Woodrow Wilson who acted as US president from 1913 to 1921. Under the inspiration of [Colonel Mandell House](#), the president’s prime advisor and best friend, Wilson wanted to establish a world forum for the period after World War I.

Yet the plan of American participation in the [League of Nations](#) failed and the drive toward internationalism and establishing a new world order receded during the Roaring Twenties.

A new move toward managing a society like an organization, however, came during the [Great Depression](#). [Franklin Delano Roosevelt](#) did not let the crisis go by without driving the agenda forward with his “[New Deal](#).” FDR was especially interested in the special executive privileges that came with the Second World War. Resistance was almost nil when he moved forward to lay the groundwork for a new League of Nations, which was now to be named the [United Nations](#).

Under the leadership of Stalin, Churchill, and Roosevelt, twenty-six nations agreed in January 1942 to the initiative of establishing a United Nations Organization ([UNO](#)), which came into existence on October 24, 1945. Since its inception, the United Nations and its branches, such as the [World Bank Group](#) and the World Health Organization ([WHO](#)), have prepared the countries of the world to comply with the goals that were announced at its foundation.

Yet the unctuous pronouncements of promoting “international peace and security,” “developing friendly relations among nations,” and working for “social progress, better living standards, and human rights” hides the agenda of establishing a world government with executive powers whose task would not be promoting liberty and free markets but greater interventionism and control through cultural and scientific organizations. This became clear with the creation of the United Nations Educational, Scientific and Cultural Organization ([UNESCO](#)) in 1945.

Eugenics

After the foundation of [UNESCO](#) in 1945, the English evolutionary biologist, eugenicist, and declared globalist Julian Huxley (the brother of Aldous Huxley, author of *Brave New World*) became its first director.

At the launch of the organization, [Huxley](#) [called for](#) a “scientific world humanism, global in extent” (p. 8) and asked to manipulate human evolution to a “desirable” end. Referring to dialectical materialism as “the first radical attempt at an evolutionary philosophy” (p. 11), the director of UNESCO laments that the Marxist approach to

changing society was bound to fail because of its lack of an indispensable “biological component.”

With these ideas, Julian Huxley was in respectable company. Since the late nineteenth century, the call for the genetic betterment of the human race through [eugenics](#) has been gaining many prominent followers. John Maynard Keynes, for example, held the [promotion](#) of eugenics and population control as one of the most important social questions and a crucial area of research.

Keynes was not alone. The list of [advocates](#) of breeding the human race for its own betterment is quite large and impressive. These “[illiberal reformers](#)” include, among many other well-known names, the writers H.G. Wells and G.B. Shaw, US president Theodore Roosevelt, and British prime minister Winston Churchill as well as the economist Irving Fisher and the family-planning pioneers Margaret Sanger and Bill Gates Sr., the father of Bill Gates, Microsoft cofounder and head of the [Bill and Melinda Gates Foundation](#).

In his discourse at the foundation of the UNESCO, Julian Huxley was quite specific about the goals and methods of this institution. To achieve the desired “evolutionary progress” of mankind, the

first step must be to stress “the ultimate need for world political unity and familiarize all peoples with the implications of the transfer of full sovereignty from separate nations to a world organization.”

Furthermore, the institution must consider the tradeoff between the “importance of quality as against quantity” (p. 14), which means it must take into account that there is, “an optimum range of size for every human organization as for every type of organism” (p. 15). The educational, scientific, and cultural organization of the UN should give special attention to “unity-in-variety of the world’s art and culture as well as the promotion of one single pool of scientific knowledge” (p 17).

Huxley makes it clear that human diversity is not for all. Variety for “weaklings, fools, and moral deficients...cannot but be bad,” and because a “considerable percentage of the population is not capable of profiting from higher education” and also a “considerable percentage of young men” suffer from “physical weakness or mental instability” and “these grounds are often genetic in origin” (p. 20), these groups must be excluded from the efforts of advancing human progress.

In his [discourse](#), Huxley diagnosed that at the time of his writing the “indirect effect of civilization” is rather “dysgenic instead of eugenic” and that “in any case, it seems likely that the deadweight of genetic stupidity, physical weakness, mental instability, and disease-proneness, which already exist in the human species, will prove too great a burden for real progress to be achieved” (p. 21). After all, it is “essential that eugenics should be brought entirely within the borders of science, for as already indicated, in the not very remote future the problem of improving the average quality of human beings is likely to become urgent; and this can only be accomplished by applying the findings of a truly scientific eugenics” (pp. 37–38).

Use of the Climate Threat

The next decisive step toward the global economic transformation was taken with the first report of the [Club of Rome](#). In 1968, the Club of Rome was initiated at the Rockefeller estate Bellagio in Italy. Its first report was published in 1972 under the title “[The Limits to Growth](#).”

The president emeritus of the Club of Rome, Alexander King, and the secretary of the club, General Bertrand Schneider, inform in their

[Report](#) of the Council of the Club of Rome that when the members of the club were in search of identifying a new enemy, they listed pollution, global warming, water shortages, and famines as the most opportune items to be blamed on humanity with the implication that humanity itself must be reduced to keep these threats in check.

Since the 1990s, several comprehensive initiatives toward a global system of control have been undertaken by the United Nations with Agenda 2021 and Agenda 2030. The [2030 Agenda](#) was adopted by all United Nations member states in 2015. It launched its blueprint for global change with the call to achieve seventeen sustainable development goals ([SDGs](#)). The key concept is “sustainable development” that includes [population control](#) as a crucial instrument.

Saving the earth has become the slogan of green policy warriors. Since the 1970s, the horror scenario of global warming has been a useful tool in their hands to gain political influence and finally rule over public discourse. In the meanwhile, these anticapitalist groups have obtained a dominant influence in the media, the educational and judicial

systems, and have become major players in the political arena.

In many countries, particularly in Europe, the so-called [green parties](#) have become a pivotal factor in the political system. Many of the representatives are quite open in their demands to make society and the economy compatible with high ecological standards that require a profound [reset](#) of the present system.

In 1945, [Huxley](#) (p. 21) noted that it is too early to propose outright a eugenic depopulation program but advised that it will be important for the organization “to see that the eugenic problem is examined with the greatest care, and that the public mind is informed of the issues at stake so that much that now is unthinkable may at least become thinkable.”

Huxley’s caution is no longer necessary. In the meantime, the branches of the United Nations have gained such a level of power that even originally minor UN suborganizations such as the World Health Organization ([WHO](#)) have been enabled to command individual governments around the world to obey their orders. The WHO and the International Monetary Fund ([IMF](#))—whose

[conditionality](#) for loans has changed from fiscal restraint to the degree to which a country follows the rules set by the WHO—have become the supreme tandem to work toward establishing the new world order.

As Julian Huxley pointed out in his [discourse](#) in 1945, it is the task of the United Nations to do away with economic freedom, because “laissez-faire and capitalist economic systems” have “created a great deal of ugliness” (p. 38). The time has come to work toward the emergence “of a single world culture” (p. 61). This must be done with the explicit help of the mass media and the educational systems.

Conclusion

With the foundation of the United Nations and its suborganizations, the drive to advance the programs of eugenics and transhumanism took a big step forward. Together with the activities of the Club of Rome, they have stage to initiate the great reset that is going on currently. With the pronouncement of a pandemic, the goal of comprehensive government control of the economy and society has taken another leap toward transforming the economy and society. Freedom

faces a new enemy. The tyranny comes under the disguise of expert rule and benevolent dictatorship. The new rulers do not justify their right to dominance because of divine providence but now claim the right to rule the people in the name of universal health and safety based on presumed scientific evidence.

Author:

Antony P. Mueller

Dr. Antony P. Mueller is a German professor of economics who currently teaches in Brazil.

from: <https://mises.org/wire/united-nations-and-origins-great-reset>



Whether we are talking about 2030 or any other year in the future, the result does not change and is nothing more than an attempt to impose this world communism. But, why communism and not global capitalism for example? Because, totalitarian control is needed for any such totalitarian regime and why it will always fail, no matter how capable or intelligent his rulers are...



Two Reasons Why Socialism Repeatedly Fails

Socialism will always encounter two big problems when regimes attempt to implement it: 1) the impossibility of economic calculation without true market prices, and 2) the lack of an incentive to produce only what consumers actually want.

The following simple example helps to illustrate the impossibility of economic calculation without market prices: a Cuban restaurant in Miami Beach

sells a picadillo dish (ground beef, plantains, rice) for \$8. Prices in general and thus the \$8 price provide vital information. Perhaps \$1, might be profit, and \$7 will be spent in costs, in other words, in the necessary consumption of wealth needed to produce the meal/wealth, things like equipment/electricity/food/supplies, and everything employees and their families will consume at home (food, energy) thanks to their paychecks that came from the \$7/meal. The businessman discovered two things that are impossible for a central planning body to discover regardless of the good intentions of its members or their intelligence, 1) that there are enough customers nearby willing to patronize the restaurant at the \$8/meal price thus making their lives better, and 2) how to reorder \$7 worth of stuff(labor/supplies/etc.) to profitably produce the meal.

If he sets prices too high, customers will choose other superior competing options. If he sets prices too low, He won't be able to cover costs and will go out of business. In other words, if he can't entice consumers to buy at a profitable price, the entrepreneur is failing to reorder the world in a way desired by the hundreds/thousands of people nearby who each value things differently.

Therefore, Socialism/Communism can't work because only businessmen dispersed throughout society are at the right time and place needed to discover people's desires(1) and (2) how to properly set prices and thus create a profitable and competitive order (i.e., one that produces more than it consumes while also providing a superior alternative to customers/society).

Nikita Khrushchev, who followed Stalin as head of the centrally planned (Socialist/Communist) Soviet Union, is credited with saying "When all the world is socialist, Switzerland will have to remain capitalist, so that it can tell us the price of [everything.](#)" Unfortunately for Khrushchev, and the billions who suffered economic chaos and an inevitable decline in production under Socialist/Communist regimes all over the world, prices in Switzerland (or anywhere else) embody information about the costs/consumption of those particular places at specific times and are no good elsewhere.

With the Internet, pricing information all over the world can help customers find/nourish cheaper/better products/orders/companies and also help producers likewise thus greatly accelerating

competitive knowledge/order-spreading but it will NEVER lead to the success of central economy-wide planning because no computers/system can get in the brains of entrepreneurs to predict what products/businesses they will create and thus alter society, and similarly, no computers can get in the minds of consumers and predict how they will choose to spend their money/wealth thus once again altering the social order's numerous cycles of production and consumption. As [Mises](#) so eloquently explains:

The consumers, by their buying or abstention from buying, ultimately determine what should be produced and in what quantity and quality. They render profitable the affairs of those businessmen who best comply with their wishes and unprofitable the affairs of those who do not produce what they are asking for most urgently. Profits convey control of the factors of production into the hands of those who are employing them for the best possible satisfaction of the most urgent needs of the consumers, and losses withdraw them from the control of the inefficient businessmen. In a market economy not sabotaged by the government the owners of property are mandataries of the consumers as it were.

On the market a daily repeated plebiscite determines who should own what and how much. It is the consumers who make some people rich and other people penniless.

But who is in a position to determine what it is the consumers want and need? Only private entrepreneurs who daily are either rewarded or punished by the needs of consumers in the marketplace. Socialism, lacking a price system has no means of knowing the needs of consumers.

Incentives

Socialist regimes in general also face an "incentive problem." In free societies, or the private sector in general, each entrepreneur is incentivized to be as productive as possible and keep inefficiencies to a minimum since he owns/keeps the additional wealth or losses. On the other hand, the government employee or bureaucrat gets the same pay (ability to then consume) whether his department did a good job (produced a lot) or not, and is also not risking his own wealth since that comes from the taxpayers. In other words, regimes are national monopolies that lack the innovative/competitive incentives in competitive systems.

Inefficiency Requires Coercion

Central plans, of course, can't work if people are free to not go along with them — so they inevitably require compulsion/slavery. For example, it is a criminal act in Communist countries to start a business. It is also a criminal act everywhere to not pay taxes that sustain public sector bureaucracies like "public education." So there is little incentive or wealth to sustain other, more desirable competitors when taxpayers are forced to sustain certain government "enterprises." For example, the NYC public(monopolistic) school bureaucracy consumes over [24,000 per year](#) to “educate” a K-12 student. Refusing to pay a single dollar that goes to this bureaucracy comes with heavy sanctions from the state itself.

In his essay "[Overlegislation](#)" Herbert Spencer beautifully comments on the differences between governmental(law-made) orders and private/competitive ones:

How invariably officialism becomes corrupt every one knows. Exposed to no such antiseptic as free competition—not dependent for existence, as private unendowed organizations are, upon the maintenance of a vigorous vitality; all law-made

agencies fall into an inert, over-fed state, from which to disease is a short step. Salaries flow in irrespective of the activity with which duty is performed; continue after duty wholly ceases; becomes rich prizes for the idle well born; and prompt to perjury, to bribery, to simony. ... Officialism is habitually slow. When non-governmental agencies are dilatory, the public has its remedy: it ceases to employ them, and soon finds quicker ones. Under this discipline all private bodies are taught promptness. But for delays in State-departments there is no such easy cure. ...

Consider first how immediately every private enterprise is dependent upon the need for it; and how impossible it is for it to continue if there be no need. Daily are new trades and new companies established. If they subserve some existing public want, they take root and grow. If they do not, they die of inanition. It needs no act of Parliament, to put them down. As with all natural organizations, if there is no function to them, no nutrient comes to them, and they dwindle away. Moreover, not only do the new agencies disappear if they are superfluous, but the old ones cease to be when they have done their work.

Unlike law-made instrumentalities...these private instrumentalities dissolve when they become needless. ...

Again, officialism is stupid. Under the natural course of things each citizen tends towards his fittest function. Those who are competent to the kind of work they undertake, succeed, and, in the average of cases, are advanced in proportion to their efficiency; while the incompetent, society soon finds out, ceases to employ, forces to try something easier, and eventually turns to use. But it is quite otherwise in State-organizations. Here, as everyone knows, birth, age, back-stairs intrigue, and sycophancy, determine the selections, rather than merit. The “fool of the family” readily finds a place in the Church, if “the family” have good connections. A youth, too ill-educated for any active profession, does very well for an officer in the Army. Gray hair or a title, is a far better guarantee of naval promotion than genius is. Nay, indeed, the man of capacity often finds that, in government offices, superiority is a hindrance—that his chiefs hate to be pestered with his proposed improvements, and are offended by his implied criticism.

Not only, therefore, is legislative machinery complex, but it is made of inferior materials.

Author:

Jorge Besada

Jorge is a computer programmer from Miami Beach, Florida.

from: <https://mises.org/wire/two-reasons-why-socialism-repeatedly-fails?fbclid=IwAR0M589KxRU9WLR9XYuT3Jk4783zo99nTANto7jL1wWlfuEYfOYDe-MZe2A>



The Progressivism of the Future Is Really Just the Socialism of the Past

The world is currently in the midst of a newly aggressive drive to bring about a new socialist order through a powerful and "efficient" technocratic state. This new order has been labeled as "progressive," but it is merely the latest version of the socialist impulse which we have seen before in the form of socialism and communism.

A War on Private Property

Summed up in a single sentence, the plans of the communists aim at the abolition of private property. From there, the other major demands follow, such as abolishing the family, nation, and countries, and finally, as Marx [noted](#), “communism abolishes eternal truths, it abolishes all religion, and all morality.” In as much as the program of liberalism “if condensed into a single word....is private ownership of the means of production” (as described by Ludwig von [Mises](#)), the program of the communists is the abolition of private property.

A Promise of Efficiency and Expertise

Yet Marxian socialism—i.e., communism—has not found many followers in the United States.

The communist appeal to justice and equality found more resonance in the old world. To have an appeal to the Americans, socialism had to be packaged differently. In the United States, the gospel of socialism appeared under the name of “[progressivism](#)” and was preached as bringing society to the highest degree of efficiency.

Under President Woodrow Wilson, progressivism attained its first [peak](#) as the dominant philosophy of the state. Society was to these socialists a single organization. The bureaucrats as public administrators found a vivid expression in the political novel [Philip Dru: Administrator: A Story of Tomorrow](#) by [Edward Mandell House](#), who was a very close friend of Wilson and who served as the president’s most important political and diplomatic advisor.

This vision of progressivism requires:

Government and labor representation on the board of every corporation

Sharing the profits of public service companies

Government ownership of the means of communication

Government ownership of the means of transportation

A comprehensive system of old age pension

Government ownership of all healthcare

Full labor protection and governmental arbitration of industrial disputes

Beyond that, other demands and programs put forth and realized by the progressive movement have included eugenics, population and birth control, family planning, prohibition, antitrust legislation, public education, central banking, and an income tax.

These echo of the planks of the Communist Manifesto, which included demands to

Centralize the means of communications and to put the means of transport in the hand of the state

Extend the control of the state across the factories and over all land

Implement a heavy progressive income tax and abolish the rights of inheritance

Centralize credit in the hands of the state and establish a central bank of an exclusive monetary monopoly

Unlike the Communist Manifesto, the progressives did not preach a proletarian revolution but spoke out in the name of efficiency and demanded the bureaucratic rule of expert public administrators. In a specific way, the progressive movement presents an even worse program than Marxism. As [Murray Rothbard](#) summarized it, the progressive movement brought about a profound transformation of the American society:

from a roughly free and laissez-faire society of the 19th century, when the economy was free, taxes were low, persons were free in their daily lives, and the government was noninterventionist at home and abroad, the new coalition managed in a short time to transform America into a welfare-warfare imperial State, where people's daily lives were controlled and regulated to a massive degree.

Socialism in Disguise

Guiding mankind to heaven on earth by transforming society is the quintessential message of socialism, beginning with the “utopian socialism” of the nineteenth century and leading up to our time with the demand for a “[concrete utopia](#).” Yet different from the Marxist mythology that socialism would be the unstoppable successor

of capitalism, history shows that the “[socialist phenomenon](#)” has appeared time and again throughout history. Instead of being the model of the future, socialism is, de facto, a failed idea of the past.

Socialism is the attempt to create a new social order at will. Yet one cannot construct “order” to one’s wishes. The volitional realization of a socioeconomic system results in establishing society as a single state-dominated organization and as such, it is necessarily hierarchical and must be based on command and obedience instead of the free association of the people as it happens in a [spontaneous order](#).

President Wilson failed in his plan to bring the United States into the [League of Nations](#) and establish an organization to promote a new world order in tune with the visions of the progressives. For some time, the Americans resumed the tradition of individualism and isolationism. Yet with the [Great Depression](#) and World War II the chance of transforming the society and putting bureaucratic experts at the top came back with a vengeance under the presidency of [Franklin Delano Roosevelt](#).

With the end of the world war returned the chance to establish a network of international organizations with the mission of organizing society and the economy under the auspices of bureaucratic experts. This happened with the founding of the [United Nations](#) and its several subgroups and sister organizations to become active in finance, education, development, and health.

The International Push

With the launch of the United Nations, progressivism as a program of what James Ostrowski calls “[destroying America](#)” has attained a global platform. The main seat of this philosophy has moved into the headquarters of the United Nations Organizations. From its start, the United Nations has been the light bearer of global progressivism.

The protection of the [environment](#) and “[global health](#)” proved to be the ideal pretexts to move forward the agenda of progressivism. In June 1994, the UN [Agenda 2021](#) was initiated by the United Nations Conference on Environment and Development in Rio de Janeiro and called for the imposition of “sustainable development” on a

global scale. While Agenda 2021 was still relatively modest in its demands and nonbinding as to its full execution, the later [Agenda 2030](#) let the cat out of the bag. The new agenda was adopted when the heads of state and government and high representatives met at the United Nations Headquarters in New York in September 2015. At this meeting, they approved the adoption of “[Global Sustainable Development Goals](#)” about comprehensive and far-reaching universal and transformative goals and targets.

The new agenda describes a program of comprehensive government takeover of almost all aspects of personal life. With no nods to human freedom and market coordination, the document lists seventeen goals that should be met through a bureaucratic takeover of society on a worldwide scale. Behind popular promises such as the end of poverty and hunger, healthy lives, equitable education, and gender equality lurks the agenda to impose global socialism. Demands such as the reduction of income inequality within and among countries, sustainable consumption and production patterns, and building inclusive societies for sustainable development, are parts of an overriding

plan to do away with the market economy and to impose comprehensive state planning.

Claiming the “perpetuation of disparities between and within nations, a worsening of poverty, hunger, ill-health and illiteracy, and the continuing deterioration of the ecosystems on which we depend for our well-being” (chapter 1, preamble), the conference calls of a “global partnership for sustainable development.”

Under the heading of “[program areas](#)” the agenda stresses “the links between demographic trends and factors and sustainable development.” The growth of the world population combined with “unsustainable consumption patterns” endangers the planet, as they “affect the use of land, water, air, energy and other resources.” Under point 5.17 of its objective, the conference demands: “Full integration of population concerns into national planning, policy and decision-making processes.” Protecting the environment requires the comprehensive regulation of the world population which in turn makes it necessary to control personal behavior.

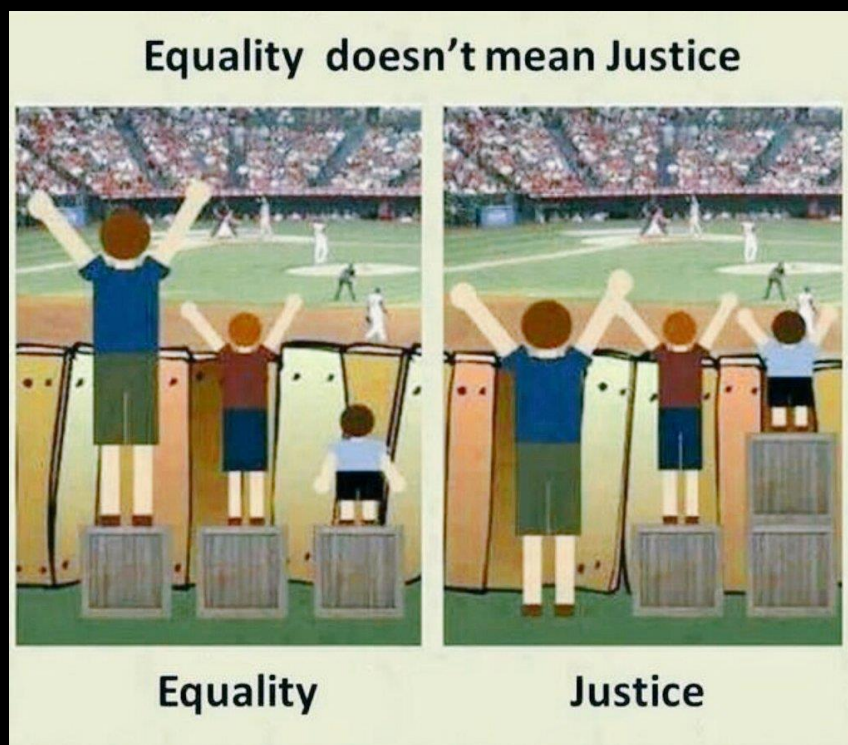
In short, the adoption of this "new world order" would mean the abolition of private property, or

what Mises regarded as the liberal program—a world based on private property. If enacted, this project will fail in the end, but it will bring immense suffering in the meantime.

Author:

Antony P. Mueller

from: <https://mises.org/wire/progressivism-future-really-just-socialism-past>



After all that, we would say that the plan was to mislead the people into believing that the free market is due to human inequality and poverty, in order to unreservedly accept this agenda of world communism as freedom and justice! But, with a closer look, we will see that the exact opposite is

true! That is, it is inequality and the free market that bring freedom and prosperity. In 1990, 35% of the world's population lived in extreme poverty. Today, that number has dropped to 10.7%, according to the World Bank. In 1987, there were 660 million poor people in China. Since the opening of the economy, this number has dropped to just 25 million. During the same period, in India, the number of poor fell by more than 100 million. In addition, 140 million people are added to the middle class every day. Despite these achievements, we live in an age where this great news is buried and the narrative of the media and "experts" focuses on catechism in favor of state intervention on wealth. We read constantly that "1% of the world's population controls 87% of wealth" and that "if the ten richest people in the world gave up their wealth, there would be no poverty".

The 635 million Chinese who have escaped poverty in the last 30 years certainly disagree with the narrative of "bad inequality". China is the country where the most millionaires are created every year and in which the middle class is growing more than anywhere else. Thanks to increasing prosperity, there is also "increasing inequality", which is not negative but positive. The inequality was at 0.30 when China was starving. Today it is increased to 0.50 and the vast majority of Chinese are richer and

live in much better conditions. Over the past 30 years, per capita urban income in China has grown dramatically by 13.2% per year, while the share of the urban population has grown from 22% to 53%. Thanks to the liberalization of trade, the opening up of the (previous communist) economy and capitalism, millions of the poor are escaping poverty, millions are becoming part of the middle class and few, thanks to progress, are becoming millionaires. This is the correct formulation of inequality. There is nothing wrong with this process of capitalist production, on the contrary, it is something truly admirable.

Capitalism and free markets have proven to be not just the best and most effective way to reduce poverty. Capitalist societies prosper by reducing poverty and increasing the middle class. This means more and stronger consumers (surely independent financially from every communist or Global State), better and more sustainable products and more growth. Along with this growth, more profits and better public services. Those who actually suffer from poverty reduction are statesmen, interventionists and bureaucrats. The "redistributors of nothing". The idea that the confiscation of wealth by the "rich" would put an end to poverty is ridiculous. It seems unbelievable that nowadays we have to remind people of the destruction and exponential increase of poverty

caused by the expropriation of wealth. From the time of the French Revolution, to the recent examples of Greece, Argentina, Zimbabwe, Venezuela...The list is endless. The expropriation of wealth has only created poverty and worse conditions for everyone. Anyone who claims otherwise is a liar. Once the wealth of those who have more is expropriated, the employment of thousands of people is also destroyed. The poor are not relieved of their misery but are burdened. What will happen along the way? There will no longer be "owners" to be looted. The number of poor and miserable multiplies, as the punishment of success has been proven to redistribute failure.

The debate over poverty and wealth inequality has been turned into state propaganda to justify intervention. It is not a debate aimed at continuing the improvement that capitalism brings. The intruders, the socialists and the statists, do not want to make the poor richer. They want to make the middle and upper classes poorer. Intervention argues that inequality is a negative thing and not a result of general prosperity. Inequality, however, is positive. If your co-workers, your competitors, are more successful than you, this is an incentive for you to do better. Only when there is inequality created by success do societies move forward, excellence recognized and prosperity increased for all.

The greatest inequality and injustice is egalitarianism, which eliminates qualifications and incentives for improvement. Equality not only does not reduce poverty, it increases it. The report of Oxfam interveners on Venezuela eight years ago praised the fact that "inequality is decreasing". We see today how this happened, making everyone poor, except the socialist rulers and bureaucrats of Venezuela. They became millionaires.



In Defense of the Gilded Age

Children working in factories with hazardous working conditions in pollution ridden cities are some of the images historians enjoy using when covering the Gilded Age of American history — the period following the American Civil War up until the early 20th century.

If we took court historians' interpretations at face value, we'd be under the impression that the Gilded Age was a precarious hellscape. To them, government intervention was the savior that swooped in and rescued the United States from the horrors of capitalism during this period.

Objective analysis of this period, however, proves otherwise. In fact, the so-called Gilded Age was an era of unprecedented prosperity. The US went from an agrarian country to an industrialized country in a matter of decades. This growth was achieved with little to no government intervention.

But why do historians insist on demonizing this era and putting forward portrayals that belong in a page of a Marvel comic, rather than a serious history textbook?

A Common Myth

Conventional history has done the Gilded Age a historical injustice. For starters, this term originates from Mark Twain and Charles Dudley Warner's novel [The Gilded Age: A Tale of Today](#) which satirized the post-Civil War economic expansion. This novel portrayed the economic expansion as a thin gilding that masked pervasive social problems.

But when scrutinized properly, the "[Belle Époque](#)" would be a more apt description for this era.

Many of the present-day wonders we currently enjoy came from innovations that emerged during the Gilded Age — electric lighting, public sanitation, railways, and telecommunications; just to name a few. Contrary to what the history books say, a gargantuan administrative state was not necessary to achieve all of this.

But to the average court historian, state control is the main driver of progress. According to them, private interests do not care about the “common good” and must be subject to government control. The idea of a United States with a small bureaucracy and few laws on the books seems unfathomable.

However, this was the case throughout most of the latter half of the 19th century, where the absence of several governmental institutions stood out in particular.

Central Banking

The Gilded Age was noted for the US government’s adherence to the gold standard. Derided by Keynesian [critics](#) “as obsolete as the

horse and buggy,” the gold standard served America and the rest of the West well throughout the Gilded Age. Ludwig von Mises was one of the champions of sound money and [understood](#) the indispensable role it played in developing the West:

The gold standard has one tremendous virtue: the quantity of the money supply, under the gold standard, is independent of the policies of governments and political parties. This is its advantage. It is a form of protection against spendthrift governments.

The gold standard was an engine for economic growth that also doubled as a check against the government’s ability to go on massive spending binges. With central banking making a fierce comeback in the early years of the 20th century, governments could then turn to the printing presses to help finance unsustainable warfare and welfare programs.

No Income Tax

For many, the idea of no alphabet soup of government agencies would be a disaster waiting to happen. Wouldn’t society collapse without an income tax?

“Taxes are the price we pay for civilized society” has become a cliché expression statist use to justify their [universalist](#) agendas. Most of the population has taken the income tax as a universal constant. What most don’t know is that the US didn’t have an income tax throughout most of its history up until the height of the Progressive Era.

The sole exceptions were the passage of the [Revenue Act of 1861](#) during the American Civil War and [Wilson-Gorman Tariff Act](#) of 1894, which had income tax provisions in it. However, Civil War era income taxes expired by the early 1870s and the Supreme Court struck down the income stipulations of the Wilson-Gorman Act in the [Pollock v. Farmers’ Loan Trust Co.](#) decision.

Before the income tax became the norm, basic government infrastructure was financed through user fees and relatively high tariffs. That being said, the overall tax and spending burden were much lower compared to present times. Currently, the American taxpayers must bear with a convoluted tax code of income, payroll, and corporate taxes. These are the political class’s go-to tools in financing their sweetheart government programs.

Foreign Policy

Once a country that did its best to follow George Washington's advice of avoiding entangling alliances, the US rapidly became the world's policeman after [World War I](#).

This was in stark contrast to Gilded Age era government like Grover Cleveland's administration. Throughout Cleveland's administration, the question of Hawaiian annexation was at the forefront of foreign policy discussions. The previous administration of Benjamin Harrison crafted a treaty paving the way for Hawaiian annexation despite the questionable manner in which the treaty was procured. All the treaty needed was the Senate's stamp of approval. Cleveland, however, courageously stood in the way of this treaty.

In [Recarving Rushmore](#), Ivan Eland expands on President Cleveland's prudence regarding the question of Hawaiian colonization:

But Cleveland, from an older anticolonial generation, knew that most Hawaiians didn't agree with the U.S.-assisted coup there and didn't want to be part of the United States. He believed the treaty was unscrupulously obtained and contravened the

right of true self-determination as explicated in the Declaration of Independence.

This was in stark contrast to the modern-day Democrat Party which has started major conflicts such as World War I, World War II, and the Vietnam War. The Republican Party is no better, with George H.W. Bush capping off intervention in [Iraq](#), with his son, George W. Bush later returning to further destabilize the country.

Enormous permanent military programs, just like their domestic program counterparts, have become a baseline feature of the ever-expanding government apparatus. Any suggestion of a non-interventionist foreign policy is met with scorn and derision from DC think-tanks.

The absence of these policies is only the tip of the iceberg. Plenty of other agencies and laws that seems like permanent features of American politics like Medicare and Social Security did not exist during the Gilded Age. In industrious fashion, however, Americans still found ways to provide for the needy through [mutual aid societies](#). During this period of limited government intervention, government spending only accounted for less than

3 percent of total economic output, a far cry from today's fiscal time bomb in Washington.

Regardless, US economic growth did not miss a beat. Economist Robert Higgs recounts how from 1869 to 1908 the US capital stock grew from \$27 billion to \$165 billion. Such increases in the capital stock allowed for improved worker productivity, thus making society wealthier. With time, the US would join countries like the United Kingdom as economic powerhouses and lead the way as an innovator during the Industrial Revolution.

Regardless of its flaws and shortcomings, the Gilded Age's enormous gains in incomes and standards of living showed what individuals were capable of creating when the government was shackled.

Author:

Contact José Niño

José Niño is a freelance writer based in Austin, Texas.

from: <https://mises.org/wire/defense-gilded-age>



How many times do we not hear that employment itself is the driving force of economic growth and, therefore, of prosperity? From this point of view, public investment, public recruitment, and / or employment subsidies in the private sector are considered to be the key to the production process. Economic growth and prosperity are based on capital, capital improvements, capital uses and the proper distribution of capital. It is based on the division of labor coordinated by business innovation and ingenuity and concludes with free international trade. In short, it is based on capitalism and entrepreneurship.

Let's make a fantastic construction where all the capital equipment is outlawed to increase employment. No more assembly lines, hydraulic machines, lathes, CNC machines, computers and so on. All goods should be produced in the old way, by hand. This would boost jobs and recruitment like never before. Millions of workers will have to start producing products to meet consumer demand. But how many goods could be produced and at what price? It would now be unlikely for the standard of living to be maintained at current levels. Working hours would increase dramatically, actual production would slow down, goods would not have the quality they have today and, unfortunately, many people would starve to death. The reality is that we are able to live in these historical levels of prosperity because of capitalist labor-saving production methods. These same production methods are replacing manual labor and human labor intensity. Simply put, we lose jobs to maintain a comfortable standard of living. This is a pragmatic cost-benefit decision for all those involved in the productive market process. It is the process of human action to improve living conditions and is not imposed through a directive by a central economic planning authority.

The capitalist structure does not impose the means of production (against the erroneous Marxist view), on the contrary it innovates, offers new machines and responds to the demand of market participants, workers and consumers, if new production methods and the new goods they want are desired. produce. Reducing the intensity of work and the loss of such positions increases the wealth and prosperity of society. Capitalism Is About Working Less to Earn More! As Ferghane Azihari says (a freelance journalist and policy analyst based in Paris):

- In 1800, you had to work, on average, one hour to obtain ten minutes of artificial light. Today, this same hour allows you to buy 300 days of light. In 1900, one kilowatt-hour of electricity cost one hour of work. This costs five minutes of our time now. Buying one cheeseburger in McDonald's required 30 minutes of hard labor in 1950. This same sandwich now costs about three minutes of your life. A young Youtuber named Andy George tried to experience the production of a sandwich from scratch. He made a sandwich by using as little trade and processed products as possible. He had to grow vegetables, produce cheese, make bread, all himself. Of course, he "cheated" a little by using kitchen tools and other "capital goods"

which would have been unavailable in a total autarkic economy. But even with this, he spent \$1,500 and six months of his life to obtain one sandwich. Today, it costs a few dollars and mere minutes to buy a sandwich in a supermarket. Free trade is precisely what allows us to obtain an ever more optimal division of labor when it is enabled on a large scale. This division of labor allows us to save time while reducing poverty.

Let's now say that one invents a machine capable of doing everything at the touch of a button. The first thing it does is build thousands of such machines and sell them. The inventor / entrepreneur is now a billionaire and there are countless such machines available. This spread of new technology replicates the market process, where new technology spreads according to its usefulness. These machines are now widely produced in every country. What will happen to the jobs? Now we can get industrial goods almost for free. Thus, all industrial jobs disappear. Of course there is still a lot of work to be done - childcare, gardeners, musicians, beauticians, writers, yoga teachers, journalists, etc.

But all the jobs in the factories have disappeared, about 50% of the jobs if we include the replacement of people by chapter (truck drivers, robot bartenders, etc.).

Let's go further and say that 90% of jobs are disappearing. No one has a job other than those employed in the services. Is it the end of the world? Even assuming that capital destroys all jobs around the world, this should be considered a success. To be precise, this is the goal of capital, as determined by the demand of market participants, consumers and workers. If we can get almost everything with minimal work, working in service sectors such as arts, education, social relations, this is exactly what market participants want. If they wanted to break stones in sledgehammers, they would not have produced the capital equipment that does this work today. After all, no one misses the times when almost everyone worked in the fields. Accordingly, no one will miss the arduous processing work, when they are fully automated. In addition, the employment data of the OECD countries do not show an increase in unemployment, despite the loss of jobs in the manufacturing industry.

The process of mechanization benefits society as a whole, creating productivity gains that are redistributed through falling prices. This process allows us to save time and free up factors of production and other resources that may be available to meet other needs that did not previously exist or were too costly to meet. For some reason, the average person believes that the long arm of the state is needed to create jobs. Because the market does not have a representative, little attention is paid to the fact that the best results occur when the government is left out of business.

They forgot that the free market, or any free market we can still have, has brought us here. It is the market itself, with all the participants, that set our standard of living on a scale that would be envied even by lords of earlier times. Central planning and the monetary system are primarily responsible for the slowdown in prosperity today. State interventions and trade unions, special interest groups and state-owned entrepreneurs. Decrees such as the basic salary and the "right amount of money" in an economy. The waste of governments and welfare states.

The market does not require intervention by state financial planners and, in particular, by the central bank's licensed monopoly body. The main culprits for the stagnation in capitalist prosperity today are the monetary system of constant inflation and the monopoly of money, in combination with other state interventions.

Capital is a tool, a machine, that has been produced and that helps in the production of other goods. There is nothing metaphysical about capital. Capital has no legs, neither mind nor hands. Consequently capital neither launders, nor fights, nor decides. Capital is produced by people. The people who produce the capital have control (=property, ownership) over it and so they can do whatever they want, even give it as a gift somewhere. People who have not built capital can work with those who have built or have capital resulting in the production of wealth from which they can both benefit (share wealth). So any profit of the worker, like any profit of the capitalist, is due not to non-freedom, but to the freedom of the people to keep what they produce and to have control over it (the capitalists and not stolen by communists or by Global State for “social good”) and to the freedom of the people to always

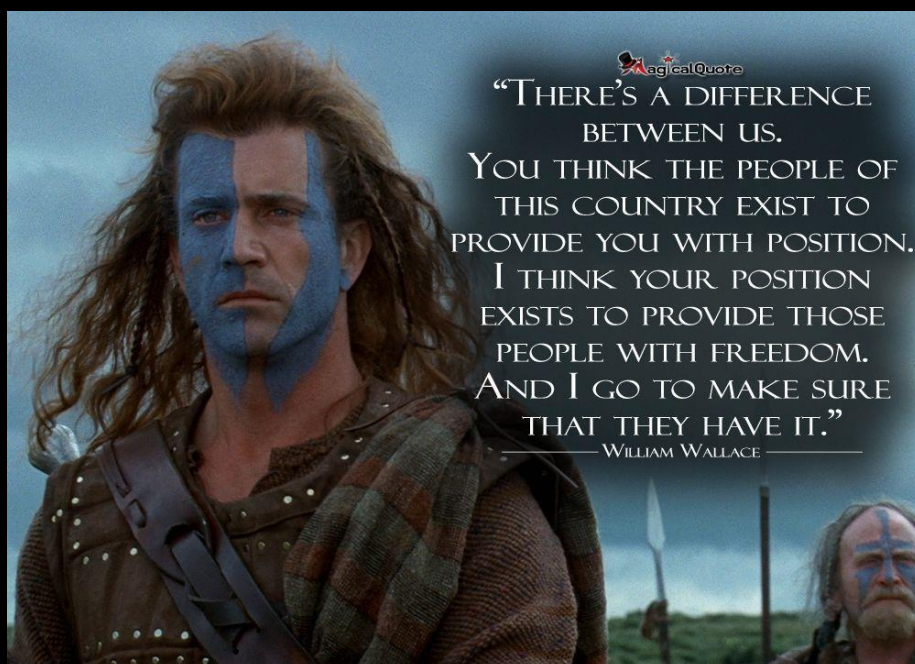
cooperate under condition of lack of violence, authoritarianism, exploitation and coercion of course.



In such an economic system, then, the law is determined by the market or the best interests and social tendencies that prevail with what this implies about ethics. So if we assume that society will be completely individualistic, then it implies that each individual will have to protect himself, and he will do it with the weapons himself or he will pay private companies to do it. In a similar way, education, health and all (socialist) social welfare services will continue to exist, but will be conventionally expressed, based on individual will,

not as benefits of the "Welfare State". But how can this be ensured without a nation that consequently controls the mechanisms of the state and the arbitrariness of the free economy?

The answer according to the above is simple: It is NOT guaranteed without a Nation. Even if there is no state to manage market trends, there should be conflicting trends within society led by the most vital elements of the national community, in order to address the nation's greatest enemy, the consumer without religion, without national identity.



AND WHAT ABOUT LIBERTY?

Since Marxism essentially proposes a central planning of the economy, it will therefore also propose a central planning of society. F. A. Hayek in his classic work "The Road to Slavery" analyzes the rationale. If individuals fulfill their desires using finite financial means and resources, and if their every decision is therefore, in the end, an economic decision, then a centrally planned economy (like "Great Reset" or "Venus Project" of Globalists) puts under its control all the means by which the goals of individuals are achieved.

So when the achievement of the goals of the individual becomes the subject of elaboration and approval by a bureaucrat, in no case can we talk about the completion and freedom of the individual. We mentioned that in communism the individual ownership of means of production is forbidden. We can apply here the same critique that Hayek gave us above. We could also add that our body belongs to the means of production. It produces work, ideas and generally can be used for profit. Since the body is also a means of production, then the ownership of our body should logically be prohibited. But the body belongs to the one who controls it with his mind (if not to him, then to whom?).

So, since the possession of means of production is ethically forbidden, then there should be a principle (so there will be no anarchy), which will define what we can and can not do with our body.

Anarchist theorists, of course, make an exception for work (which is a means of production and a result of using our body) but do not try to explain how this restriction will work. If there is no principle that will control our body, then every person could become a capitalist by disposing of his work as he wishes. If they do not want this, then there should be a mechanism that will monitor the use of the body by individuals. Therefore, if there is such a mechanism, one could not be free in communism. Because if we do not do what we want with our body, then how can we claim to be free?

On the other hand, socially liberal policies end up restricting freedom and creating conflicts in society. Socially liberal policies in their attempt to create a safety net for the weak ultimately reduce their freedom and that of others. Let us accept for the time being that the plethora of choices does mean an increase in freedom. Many of the policies and government interventions such as the basic wage end up hurting those who are supposed to

want to protect them. Social benefits for vulnerable groups tend to lead to ghettoization as (in combination with other interventions) they reduce work incentives and push into parasitism. Generous welfare states also seem to face large public debts and low birth rates. In general, the socially liberal state seems to be a machine in a vicious cycle. It reduces the financial freedom of some, in theory only increases the choices of others, but creates more problems which it solves with higher taxation. One last element is anti-discrimination laws. These laws reduce self-determination (which is a negative right) to a positive right. For example, one can no longer reject clients from their services because of their sexuality, color, and so on. Although generally none of us would want this to happen, such laws create claims by these groups that protect everyone else. As we have seen, positive rights cause conflicts between individuals in a society by violating their property rights and self-determination. No acceptance of these groups will be facilitated when it is imposed by the state monopoly of violence.



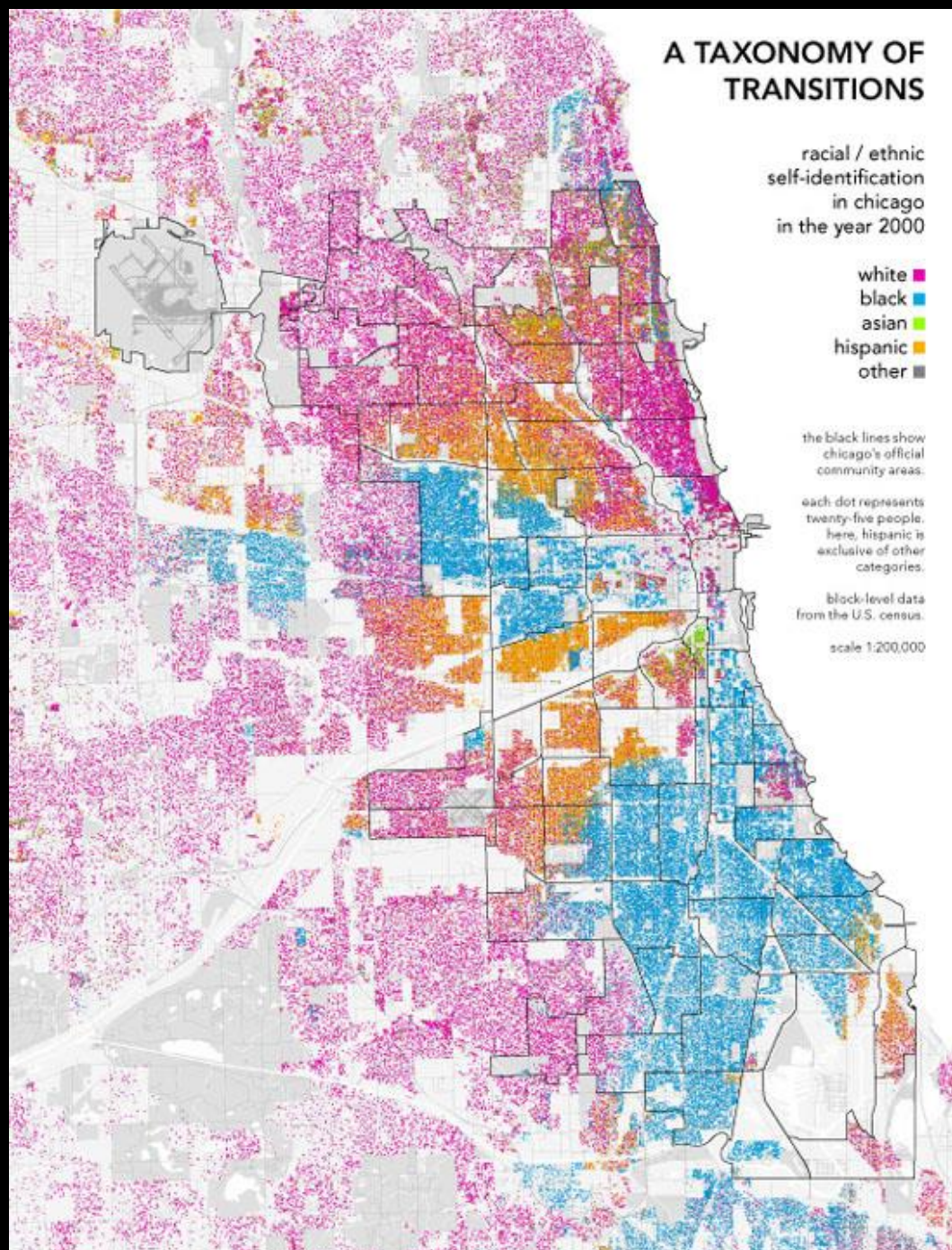
In his colossal work *The Constitution of Freedom*, Hayek recognizes various levels of "manipulation" even in voluntary transactions between individuals. For example, an employer, recognizing the lack of options for the employee, forces him into unfavorable working conditions. He takes this as a compulsion. Although Hayek's mental starting point is understandable (we would say he is "social-liberalizing" here), we do not consider his definition to stand up to criticism. First, the worker has no rights over the employer's property and can always leave. Secondly, there is no clear limit according to which such manipulation should be punished. We could also criminalize the costume requirements required at a party as they "force" the guests who do not want them or can not stand them even though they are free just not to attend.

Also, the employer is not responsible for any misfortune that has befallen the employee, so dealing with it by the employer does not constitute coercion.

Although Karl Popper did not seem to be directly opposed to libertarianism, his argument that unbridled freedom would ultimately lead to freedom is often used by critics of libertarianism and anarcho-capitalism. This position is a big strawman argument (ie it misinterprets the opponent's position in order to deconstruct it more easily) as unbridled freedom practically does not exist. Even in the absence of a centrally defined legal framework by the state, unlimited freedom is impossible as the aspirations of individuals conflict with each other. So compromises arise and usually criminals do not enjoy social acceptance or tend to fall victim to self-defense. It also ignores those forces that operate in a free market environment, economic size, competition and so on. Property is theft and is a violent attack on everyone. This view owes much to Pierre-Joseph Proudhon who formulated the famous "property is theft". The argument in more detail claims that any property right constitutes theft as the land is in some way a common property.

The problem here is that for every acquisition of property there is a requirement for the consent of all people. But imagine the consequences of such a situation. For every use of land and natural resources we should ask the permission of all local and non-local population. Even an objection and our efforts to use the resource should be banned. We would not be able to accomplish anything! Power relations violate freedom. This position is an argument of traditional anarchists against libertarianism and anarcho-capitalism. If the authoritarian employer-employee relationship is accepted then there is no freedom. But they forget that authoritarian relations are also created voluntarily. An employee chooses to work under a boss and can always leave. Both are acts of self-determination which is a key component of freedom. We would say at this point the purest and most contradictory definition of freedom is given by Libertarianism. In short, the libertarian view holds that the individual, man has the right to ask those around him to leave him alone. It is basically an, if we are allowed the term, "voluntary" ideology. Any act of the individual which is a product of self-determination is legitimate.

This provided that it does not always violate the negative rights of other people. Freedom therefore governs a society of voluntary transactions. A society where life, property and self-determination are inalienable and inalienable human rights. A Free Society.



Even if we assumed that all the borders of the planet were disappearing tomorrow (as leftists and globalists demand), the human races would continue to live as if there were borders, just as in the USA without borders between states if we pay attention the map above. The United States is an example of a multiracial society inhabited by whites, blacks, Asians, and Native Americans, usually of Mexican descent. The map shows the distribution of tribes in the greater urban area of Chicago in the USA. It has high resolution and each dot on the map corresponds to one person. The color of each dot corresponds to how this person identifies racially. Possible options were: white (pink), black (blue), asian (green), hispanic (orange) or other. The map is in Radical Cartography with data from a Yale University journal. The data are from 2010. The database in most such studies is the US Census, which is conducted every ten years. As the comment on the page itself says, all city dwellers know that neighborhoods have no obvious borders. But the maps reveal that neighborhoods have specific boundaries delimited by race or social class. The map practically shows the areas where each tribe lives in Chicago.

There are areas where pure whites live, mainly in the suburbs and in the north, while there are other areas where pure blacks live, others who live purely indigenous (hispanics) and areas where Asians live. If you look at the map in high resolution, you will see that sporadically there are very few different races within a compact zone, but the general picture of separation does not change at all. It becomes clear that for each tribe there are specific areas where it lives. The map indicates the fragmentation created in multiracial societies. In urban centers, each tribe tends to be entrenched in specific areas. It seems that every person wants to live with his homosexuals, because he shares common preferences and similar behavior with them.

Despite anti-racist paraphrases about "integration", the reality is completely different and in complete harmony with the racial view. Due to different racial psychosynthesis, each race has its own behavioral tendencies, which become apparent in every social manifestation. Urban centers in multiracial societies are expected to be ghettoized, with each tribe gradually gaining its own territory.

Ghettoization is intertwined with multiculturalism, and no, this is not due to "prejudices", "remnants", etc. as the regime tells us, but it is a natural tendency inherent in human nature. Whites want to live with whites, blacks with blacks, natives with natives and Asians with Asians. No law can force them to mingle socially with other races. The same phenomenon is observed in other urban centers of the USA. The same website provides maps of San Francisco, Washington D.C. where 60% are black, Detroit and Philadelphia. In all cities there is a clear division between the areas inhabited by whites, blacks and natives. No matter where we focus, there is no assimilation, racial segregation remains as ever. The bottom line is that everyone wants to live with their homosexuals. When he finds himself in a multiracial city, he tends to choose neighborhoods with people like him, not only in appearance, but above all in behavior. He feels safe and full only when he sees that the people around him have things in common with him. Consciously or unconsciously, he chooses the place where he will live according to racial criteria.



And what about religion? Really, hinders science and should be abolished as the communists demanded and their current ideological followers like the globalizers, who tell us to listen only to doctors and scientists instead of priests? Don't believe them and learn that universities were a creation of the Middle Ages. The Middle Ages are also the time when universities are born as we know them today. As the Latin term *universitas* testifies, these are communities of teachers and students who acquire institutional and material status and are subsequently recognized by the secular and ecclesiastical authorities. The first university was founded in Bologna in the middle of the 12th century and was recognized by the

emperor Frederick I of Hohenstaufen. They are followed by Paris, Oxford, Naples, Montpellier and many more. In 1231, paradoxically the same year that gives institutional status to the Holy Inquisition, Pope Gregory IX officially recognized the privileges of universities with the *Parens Scientiarum Universitas*. And yes, university asylum exists in the Middle Ages and no one thinks to question it. Students begin by studying the so-called liberal arts, which include the trivium (grammar, rhetoric, and logic) and quadrivium (arithmetic, geometry, astronomy, and music) courses, and then move on to the considered higher secondary studies: civil and ecclesiastical law, theology and philosophy. Middle Ages ended in 1492, but electricity discovering was in 1752. It took about 300 years for it to be found, without being hindered by the theocracy of the Middle Ages, so religion is not related to the progress of science! On the other hand, the Hippocratic oath (for all doctors until today), formulated in the 5th century bce by the ancient Greek that was never ruled by atheists at that time. The conclusion is yours!!!

“Now this entire Jewish world, which constitutes an exploiting sect, a people of leeches, a voracious parasite, [“une secte exploitante, un peuple sangsue, un unique parasite dévorante”] closely and intimately connected with another, regardless not only of frontiers but of political differences as well — this Jewish world is today largely at the disposal of Marx or Rothschild. I am sure that, on the one hand, the Rothschilds appreciate the merits of Marx, and that on the other hand, Marx feels an instinctive inclination and a great respect for the Rothschilds. This may seem strange. What could there be in common between communism and high finance? Ho ho! The communism of Marx seeks a strong state centralization, and where this exists, there the parasitic Jewish nation [“ la nation parasite des Juifs”] — which speculates upon the labour of people — will always find the means for its existence...” — Bakunin, “Rapports Personnels avec Marx” in Oeuvres Complètes, vol. 2, p. 125, 1871

Adolf Hitler - My Struggle : 'The Bolshevik world cannot exist without embracing our entire planet. If there is even one state left that still retains its energy and nationalist greatness, the world empire that the Jewish satraps want to build will be defeated, as well as any tyranny, by the power of the nationalist idea'

Isaiah 60 : 10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. 11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. 12 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. 13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. 14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee; The city of the LORD, The Zion of the Holy One of Israel.

*Zechariah 3 : 1 And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.
2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?*

